

Tarjumatul Quran - Surah al-Qamr [The Moon]: 32 (2) - 47

Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV

At the end of the Class yesterday I had stated that the punishment sent to the people of the Prophet Saleh mentioned in verse Number 32 of Surah al-Qamr is not a punishment that came suddenly with a voice but I wish you to understand that they were punished intermittently again and again for a long period of time. The meaning understood generally by صَيْحَةً وَاحِدَةً [‘single blast’] is incorrect. In relation to the صَيْحَةً وَاحِدَةً the fundamental verses are verse 13 - 16 of Surah S:

Much as before them the people of Noah and the Ād and Pharoah the lord of encampments had rejected.

So the Thamūd and the people of Lot and the People of the Woods - These were the hordes *routed one and all*.

All without exception rejected the Messengers, thus My punishment became inevitable.

They wait not but for a long drawn out scream from which there is no respite.

Here it is said about the people of Noah, the Ād, the Pharoah of the encampments and the Thamūd and the people of Lot and the People of the Woods that they were the confederates who rejected the Messengers and deserved chastisement and then it speaks of the punishment that came to them in the words 'They wait not but for a long drawn out scream from which there is no respite.' To understand the meaning of صَيْحَةً وَاحِدَةً it is important to understand the word فَوَاقُ [‘no respite’] that is a punishment in the midst of which there is no chance to rest and which is continual. In this connection there is also the verse ‘There were in the city a party of 9 who made mischief in the land and would not reform.’¹

By الْمَدِينَةِ [‘the city’] is meant the capital seat of government and رَهْطٍ means an individual representing a Group. Such an incident also happened in the present age. It is the style of *The Holy Quran* that in speaking of the past it alludes to similar incidents to occur in future. There was a murder conspiracy concocted by the anarchists against me in Islamabad - Pakistan from which I was rescued through His grace and the scene which we saw was one of ‘They wove a plot and We wove a *counter* plot but they were unaware of it.’²

But there is also a warning at the end:

Then see how was the end of their scheme! Verily We utterly destroyed them and their people all together.³

The entire nation is behind these Mullahs in opposition to Ahmadiyya and their current situation is one of دَمْرٌ [utter destruction]. They are mutually torn apart. Town upon town, village after village, there are incidents of murder and mayhem, theft and robbery and other

¹ *The Holy Quran*. al-Naml [The Ant]: 49.

² Ibid, 51.

³ Ibid, 52.

crimes in the bazaars, this has now become a hallmark of these Muslims. Then the end result of such is very frightening, that their deserted houses lie collapsed as a Sign. I am deeply concerned that situation is rapidly progressing in this direction and Iran is preparing for war. The Iranian people are so brave that once they have decided that they have a right to take revenge they do not care for the consequences. The question is that if this war kicks up then will India not benefit from it? Then there is also the warning of 'too late to escape.'⁴ As this war can also turn into an atomic war which would result in many a village and city being *Khawiyah*.⁵ One possibility to deal with this situation is for the main cities to be evacuated through Planning at the time and for a program to be ready before the hurly burly. I want the Ahmadiyya Community of Pakistan to keep this plausibility in view with reference to it. As this war can blaze into an atomic war and this is also what America has said. Although the Taliban are not capable of Atomic warfare but Pakistan and India are capable of it. If there is a situation where the pressure upon Pakistan is increased so much that it becomes helpless or if Pakistan places such pressure on India to abandon Kashmir then India can launch an atomic attack against Pakistan. We should pray that God guides them before such a time. These days I am especially including the public in my prayer because the mischievous among people are included in 'shatter them into pieces completely'. The public are largely innocent and come under the category of 'O Allah! Guide my people for they do not know what they do'.⁶ The Bangladeshis are the same. If having observed the current state of affairs the people turn to Ahmadiyya the nation can be saved otherwise they should be warned and draw a lesson from how the people of Noah were grabbed for if they were not exempted how would these be?

Verse 48: The hour of the destruction of the deniers would be bitter and lethal and I was also shown a special Sign of the bitterness and danger of such an hour when there was no sign that Bhutto would be arrested I was repeating these same words *السَّاعَةُ أُمْرٌ أَذْهَى* ['the Hour is more destructive, more bitter'] in a dream. The bitter end of Bhutto was second to none and the end of their greatest Hero in this age was the bitterest.⁷

⁴ Ibid. S: 4.

⁵ Quranic expression meaning 'totally ruined'.

⁶ Prayer of the Prophet Muhammad ﷺ.

⁷ I do know that many people were critical of me at the time. They said, if you had not helped Bhutto, if you had not coaxed us into thinking that he was the best person to vote for, then things would have been very different.

I have never regretted the part I played in serving our country at that time - now even now - for I know the alternative would have been much worse. but I suffered very much because of the persecution that was being raised against us. I prayed to God to vindicate me. I prayed also that those who persecuted us be punished. I spent many sleepless nights.

One night I woke up jumping from my bed. I was in the grip of a power which cannot be described, though it was an experience very similar to the revelation I had from God when I was a boy.* I found that I was saying *السَّاعَةُ أُمْرٌ أَذْهَى* so strongly and powerfully that it was not in my control. I repeated it again and again.

I have read about revelations of this type, when you start saying things and you have no control of the words, which you don't even fully understand, but you are totally helpless in the hands of some power which compels you to go on repeating the words.

I found that I was shaking as I repeated the words. Then I gained full consciousness and became aware of the words I was saying and why. I was generally aware of the meaning but not of the context so I got up, put the light on and searched in *The Holy Quran* for the verse where these words appeared.

From then on I became resigned to the will of God in whatever way He might unfold it.

I had an intense feeling that something had happened. I lay awake from then on until it was my usual time to get up and pray. I never normally listen to the radio in the morning, but that morning I did. The first thing that I heard was that Bhutto had been hanged.

* I began wondering: Did God exist?

I was fully convinced that it was logical. As far as the doctrine of the Ahmadiyya Community is concerned I was never in doubt, never once. I was never in doubt that it was the correct version of Islam. Never in my life have I entertained any doubt regarding this.

That was the first question which I confronted at this stage in my life and the realisation that I was actually questioning the existence of God shook me. In a way I think I was terrified.

I wanted to be sure. And I could not be sure just by reading books. I wanted a direct method.

I think that I am logical by nature – it is built in me – so I studied the question of the sheer possibility of the existence of God. As I studied I began to realise that in the different stages of consciousness there are gaps – just as there are gaps between the consciousness of a lower species and the consciousness of man.

To put it very simply man is conscious of the existence of, say, an ant, but the ant is not conscious of the existence of man. So if there are distances between ant and man there would obviously be a very much greater distance between man and God. So I resolved my first question by humility.

It was the most intense period of my life and I suffered. To believe in something and to base your entire philosophy of life on that something which is so evasive as far as its palpable existence is concerned – that challenge put me into turmoil. I suffered very deeply.

I was sure that theoretically God could exist. But did He still exist? And if He does exist, will He show Himself to me?

I would pray to God: ‘If you exist, then I am in search of you. Let me know that you are there otherwise I may drift astray and may not be held responsible. May be I am responsible, I would pray, but I think that I should not be held responsible.

Then, one afternoon, I went through an experience which resolved for me for ever the question of the existence of God. The experience, cannot be looked upon objectively as a potent proof of the existence of God, but I have no doubt that it was God’s answer.

I was in a state of semi-consciousness – halfway between a dream and reality. I saw the entire earth squeezed into a ball. There was no creation of any sort visible – no life, no cities, nothing – just the earth. Then I saw each particle of the world tremble and burst out into a slogan: OUR GOD! Each particle was proclaiming the reason for its existence.

The whole world was flooded with a strange light and every atom of the earth began to swell and contract in rhythm. I found myself repeating the words ‘OUR GOD’.